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LITERARY GLEANINGS.

BY DR. A. NEUBAUER.

VIII.

Joseph ben Joseph (Jose) Nahmias.

WE have mentioned in the bibliography of 1891¹ the edition of Joseph Nahmias' commentary on the Book of Esther by Dr. M. L. Bamberger, with a learned biography of Joseph. Since we have to add some items from MSS. which Dr. Bamberger had not the opportunity of seeing, we shall for completeness sake give first an abstract of the life of Joseph Nahmias. The life of most Jewish authors, however, consists chiefly in their literary writings. The family of Nahmias was established at Toledo in early times; indeed, a Joseph Nahmias (written מִרְיָוֹסְפָּה בֶן נַעֲמִיאשׁ) is mentioned by Maimonides in 1112. Our author no doubt belongs to this celebrated family, which was styled in the fourteenth century "pious and celebrated princes of the exile."² The date of Joseph's birth is not known, but it is certain that he was a pupil of R. Asher b. Yehiel (אַשֵּׁר בֶּן יְהִיל) of Toledo, whom he mentions without the formula of לְזִקְנֵת. R. Asher having died in 1327, Joseph consequently must have been born towards the beginning of the fourteenth century. Like many pupils of R. Asher, our Joseph also became versed in Talmudic literature: indeed, he composed a commentary on the Tractate of *Nedarim*, which he quotes in his commentary on Jeremiah. He is also the author of a commentary on *Masekhet Abot* (Sayings of the Fathers), which exists in the MS. No. 1402 De Rossi in the Parma Library. Besides Rashi, Samuel ben Meir (שֵׁם בֶּן מֵיר), Maimonides, R. Jonah, and his master (מוֹרֵי, R. Asher), Joseph quotes: 1. The physician Solomon ben Yaish (with the formula of זְקִינֵּן), who seems to have written a commentary on *Abot*. Indeed, in the list of Hebrew MSS., possessed by the famous Cardinal Grimani,³ No. 125, a commentary on *Abot* by ben Yaish is mentioned, who no doubt is identical with the physician Solomon, who is also the author

¹ JEWISH QUARTERLY REVIEW, IV., p. 307.² Zunz, *Zur Geschichte und Literatur*, p. 429. We shall not repeat the members of the Nahmias family given by him.³ This list, as well as that of the Hebrew MSS., possessed by Pico della Mirandola will shortly be published.

of an Arabic commentary on Avicenna's Canon. He lived at Sevilla, and died in 1345; his full name is ben Abraham ben Baruch.¹ —2. (to I. 12) of Abraham ben Hasdai Halevi (translator of the Pseudo-Aristotelian treatise de Pomo), saying **ונמה נאה דברי פ' חכם** (to II. 19) of R. Israel, identical with the commentator of No. 383, MS. Oxford.—4. (IV. 19) R. Abraham ben פ' מורי הראשי זע"ל בראשית כמו בראשת Albargeloni.—5. (to V. 1) of R. Abraham מניין ואראש שפתיו שהוא מע' דבר ומאמר ואמר לי החכם ר' יוסף הכהן Ibn Shoshan.—7. (to V. 8) Joseph Cohen, נ"ו טעם לפתיחת האותן Twice (II. 2 and IV. 21) Joseph gives the readings of the Arabic commentary of R. Israel, the elder (MSS. Oxford, No. 2,354)—8. Finally quotations from זהזקן David ibn Shoshan (v. 9) and Isaan Mellammed (III. 5), mentioned also by Zunz on the authority of *Midrush Shmuel*. The *Aboth* of R. Nathan is also quoted, which text of Mr. Schechter's excellent edition, we could not verify.

Of his own commentaries Joseph refers to Genesis (v. 1) and Ecclesiastes (i. 5). It is therefore nearly certain that our author wrote a commentary on the greater part of the Bible. That of the Pentateuch besides Genesis is quoted by S. Almoli. We learn from the minute description of the MSS. Karlsruhe, No. 4 (p. 10), by Dr. S. Landauer² that the commentary on Jeremiah which is contained in this MS. is by our author ; there he refers to his commentary on the Psalms. We also learn from Dr. Landauer's excerpts that our author knew Arabic, since he says that he translated passages of Maimonides' *Guide of the Perplexed*. We shall see later on³ that he probably is the author of an astronomical treatise in Arabic, translated into Hebrew.

Joseph's commentary on Proverbs exists in the MS. of Oxford, No. 335, in which a passage of Saadyah Gaon's commentary is quoted. On vi. 3 we read as follows (fol. 128) :

ורחוב רעד . פ"י ר' סעדיה טעם ורחב כמו ופייס פ"י לפי מקומו מבלי דמיון והנגיד זיל פ"י קבע לו זמן לפרטו מענין ורחבם عمل ואין שטעהמו וזומננו عمل ואון ור' יונה המדריך זיל פ"י החליטנו ממנהנו מנורת יהרכו הנער בזקן ותרגנו שלטונו ולדעת ר' זיל פ"י יהיה טעם הפסוק לך החרופס אם לך לשלם ורחב רעד אם יש לך לשלם והר' ישראל זיל פ"י עשו שלטונו

¹ See Steinschneider's forthcoming work *Hebraischen Uebersetzungen*, p. 686.

² See J. Q. R., V. p. 290.

³ See further on, p. 712.

עליך עיר עבר לוה לאיש מלוה והוא לשון בראשית הרבה התאבך בעפר רגליו והמליכו עליך . וו"ט שמשפטו ותרחוב רעך כמו שמור מצותיו וחיה שטשפטו ותחיה והטעם לך התרפס פ"י שתכנע לפניו תרחב רעך שתנצלחו בדברי פוסים ותחנונים . וו"ט אם ערבת לרעך על המלווה ופעמים קורא אותו זר ור' כי מתחלה הוא רעה שהאמין בו ולבסוף כשלחכו לפרווע נעשה זר . ופ"י רב סעדיה זיל טעם נוקשת באמרי פרק נלכדת באמרי פיך אם בא עמו לדין שואל אותו הדין :

The original Arabic words of Saadyah, according to the Bodleian MS. No. 119, read as ; אדרהב תמחול וארגבה read as follows : ואשתקקט ורhab ולא פנה אל רhabים וכדליך ורhabם עמל ואון — Saadyah translates (Ps. xl. 5), according to the Bodleian MS. No. 104, by פ"י (Ps. xc. 10) by רוגבה פ"י and אל רואיב Our author had probably another text of Saadyah's commentary on Proverbs.

The second passage of Saadyah agrees with the Bodleian MS., of which Joseph gives a free translation. Saadyah says the following : ואמא תאהיבה בקהל נוקשת נלכדת יעני אלמוציא אנה פימה בין חאלין צבעתין . ארא סאלתא אלחכאמ הל צמנת אם לא אן הו קאל לא כדב ונחיד ופיה יכול נוקשת . ואן הו קאלنعم אנד באלתמאס ענה ופיה יכול נלכדת פאלאלץ לה אן יצלח אמרה בינה ובין צאהבה : ערבת לאיש הזה אם הוא כופר ניקש באמרי פיו שהוא מכחיש ומוכיח ואם הוא מודה נלכדר באמרי פיו שחייב לשלם איך אין לו עצה אחרת אלא להכנע לפניו :

The Nagid is the well known Samuel, contemporary of R. Jonah ibn Jannah, who is also quoted. Israel is no doubt Israel ben Joseph, the younger.¹ The anonymous quotations in the above-mentioned passage we cannot identify for the present. We must leave this point to those who are more acquainted with Jewish exegesis than we are.

Israel is quoted elsewhere as the son of José, and as Joseph's contemporary. On fol. 22, Joseph says ר' ישראלי שאלאתי את החכם ר' ישראלי שאלתי את החכם ר' ישראלי ז"ל והשביב לי. On fol. 177, Joseph quotes explanations by Todros Halevi, and by Jacob ניאני, with the formula of ז"ל, who probably both wrote commentaries on Proverbs ; the latter is identical with the author of a commentary on Job (MS. Paris, No. 152, 4) who was a contemporary of Solomon ben Aderet, who died in 1310. Our author quotes the טעמי מסורת of R. Meir (Abulafia הקמץ), usually called מסורת סיג לתורה. On xxix. 3, our author makes a strange

¹ See further on, p. 712.

תתרנומו ודמבחן בזוניות מטהברדוון מזליה מנז' רעד ורע אביך ותרגם הוו מזליה קרוב לשון ערבית שקורין להוון מאל

Our author is probably identical with the Joseph ibn Nahmias who composed an astronomical treatise in Arabic with the title of גור אל עולם, "The Light of the World," to be found in the Vatican Library, No. 392 (see *Assemani's Catalogue*, p. 369). A Hebrew translation of it exists in the Bodleian Library (Can. Misc. 479; see Dr. Steinschneider's forthcoming great work *Die Hebraischen Uebersetzungen*, p. 597), followed by Prof. Duran's (Ephodi) observations on it (see *Histoire Littéraire de la France*, t. xxxi. p. 753). A description of this MS. will be found in the second appendix to the catalogue of the Hebrew MSS. in the Bodleian Library, now in preparation.

The MSS. 147 and 218 of the important Halberstam's collection (see his catalogue, pp. 19 and 33), now in the Montefiore College at Ramsgate, contain a commentary of Joseph ibn Nahmias on the *Abodah*, beginning אהחה בוננת, and attributed to Jose ben Jose, a commentary which is by our author (Bamberger, *op. cit.* [above, p. 709], p. 8). Dr. Gaster kindly examined these MSS., and communicated to us the following statements: The superscription of these two MSS. (of which No. 218 is the older) is the following: פירוש סדר עבורה לר' יוסף בן נחמייאש תלמי הרב ר' אשר ז"ל. On fol. 67a we read: ובלמודי מסכת יומא לפני מרנא ורבנן אשר נ"ז—. On fol. 71b, the author quotes Israel, son of Joseph, as the author of a commentary on the Tetragrammaton, and the name composed of 72 letters (שם בן מ"ב אוחיות).

Another member of the Nahmias family, Joseph ben Abraham, transcribed into Hebrew characters a part of Salomon ben Yaish's (see above, p. 709) commentary on Avicenna's Canon, written in Arabic characters (see Steinschneider's *op. cit.*, p. 686). Abraham son of Solomon Nahmias, resident at קוראננו (in Mauritania), is the author of commentaries on Biblical books, of which we possess two in MSS., viz., on Canticles and Lamentations, preserved in No. 2,334 of the Bodleian Library. In the former he quotes his commentaries on Job and Daniel. He also gives a passage in Hebrew of Joseph of Barcelona's (הר' יוסי אלברגנוולנו) fol. 38; on IV. 8) Arabic commentary on Canticles.

Joseph Sambari (*Med. Chronicles*, p. 156) mentions a Joseph Nahmias amongst the Rabbis of Alexandria in Egypt.

Samuel b. David Nahmias, of Venice, was converted to Catholicism, when he received the name of Giulio Morosini. He continued the various readings in the Targum of the Bible collected from editions

and MSS. begun by Judah Jona of Saphet, called after conversion Joan Baptista Jona. Nahmias finished his work on the 1st of February, 1677. See the MSS. in the Bodleian Library, No. 2341, which is probably a copy of the Vatican MSS., Urbino 58 and 59.

As owners of MSS. we find Judah ibn Nahmias (*Schiller-Szinessy's Catal.*, p. 36); Isaac and Abraham Nahmias (*Catal. of the Bodleian MSS.*, p. 976); Isaac and Abraham Nahmias in the Bodleian MSS., No. 976.

IX.

Another Convert of the name of Paulus.¹

IN spite of the two extended articles on Religious Controversy in the Middle Ages (see above, p. 698), the list of this literature is not yet closed. I have mentioned lately (*JEWISH QUARTERLY REVIEW*, IV., p. 699), the date of Paulus Christianus at Montpellier. He belonged to the order of the preachers, i.e., Dominicans, and his field of controversy was Catalonia and Provence. The other Paulus, of whom we are going to speak, was of the Franciscan order, came from Spain, and arranged a public disputation with the Jews in Paris, by order of the King, in the year 5033 A.M.=1273 A.D.; some forty years after copies of the Talmud were destroyed publicly, in consequence of the disputation of Donin (probably a name analogous to דונש, who received at his baptism the name of Nicolas). He died, according to the document of which I shall make use, in his own church (see below).

During my last visit to my friend, the well-known massoretic scholar, Dr. S. Baer, at Biebrich on the Rhine, he showed me a MS. in his possession, which contains the three following controversial treatises: first, a fragment of Jacob ben Reuben's treatise, with the title of "מלחמות ה' Wars of God" (see the new Catalogue of the MSS. in the Bodleian Library, No. 214, col. 744). At the end it is stated that the MS. was written by Benjamin, son of Samuel of Salonica (שלאניקהו) ; second, the controversy of Jehiel of Paris, with the following heading: *תשובות של רבינו ייחיאל המכונה רבבי ויבין מפריש*—: *בגדר דון חמין אשר לסוף היה נחרג בבית ע"ז שלו כי אבדו כל אויבנו* The four Rabbis present were, according to this MS., Judah, son of R. David of Metz; Samuel, son of R. Solomon: Moses of Couey and R. Jehiel (see the edition of Grünbaum, Thorn, 1873); the third is by Paulus, the Franciscan (Cordelier), who spoke in the presence of the Bishop of Paris and his clergy. Here the spokesman for the Jews was R. Abraham, son of R. Samuel of Dreux; round him were some of the French Rabbis (*מדרומים*). Abraham mentions the controversies of Jehiel against Donin, and Nahmanides

¹ See *JEWISH QUARTERLY REVIEW*, IV., p. 699.